

2. Statements as to precise parts of P, giving correct material from a far earlier period.

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p. 51 However this may be, there can be no reasonable doubt that tradition was essentially correct in attributing to David far-reaching modifications and improvements in the organization of divine worship, especially in the orchestral system. Moreover, examination of the list of Levite cities, according to which four places in each tribe were designated for the residence of priests and Levites, makes it certain that - unless the original list was a late fiction, for which it is extremely hard to find plausible grounds - it must go back to the latter part of David's reign (or the very beginning of the reign of Solomon), since it was only then that the towns in question were all part of Israel, according to historical and archaeological indications, and only then that the political background was suitable.¹⁰⁵

p. 104 Footnote 105. . . . Y. Kaufmann's view that the list of Levite cities is utopian, going back to the times of settlement in Palestine, taken up by M. Harran (Jour. Bib. Lit. LXXX [1961], pp. 45ff., 156ff), does not reckon with archaeological facts or historical probability. I disagree with his view that the line adopted by P is "fictional and unreal." That it is schematic and does not always describe conditions in the time of the Tabernacle, before the building of the First Temple, I concede.

p. 2 According to the traditions of Genesis the ancestors of Israel were closely related to the semi-nomadic peoples of Trans-Jordan, Syria, the Euphrates basin and North Arabia in the last centuries of the second millennium B.C. and the first centuries of the first millennium. This has been strikingly confirmed by the linguistic data found in recently excavated inscriptions. Genesis derives the ancestors of Israel from Mesopotamia - archaeological evidence agrees. According to Gen. 11.31, Terah, father of Abraham, migrated from Ur-kasdim, that is, from the territory of the great Babylonian city of Ur, to the region of Haran in northwestern Mesopotamia.¹ The British excavations at Ur from 1922 to 1934, illustrated by cuneiform documents from other sites, have proved that Ur was at the height of its prosperity from about 2060 to about 1950 B.C. (low chronology), when it was destroyed by invading Elamites. Ur was partially restored, but during the wars between Samsu-iluna, the Amorite son of the great Hammurapi, and Ilima-Anum in the early seventeenth century it was destroyed and disappears from history for centuries. We may never be able to fix the date of Terah's migration from Ur to Haran, but there can be no doubt that a date about the third quarter of the twentieth century B.C. would suit historical indications remarkably well.